1:Murphy and Quain E-4,5 (1938) 1955
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Older boys and men went into the forest to cut down the trees and bring the boughs back to the village. The men then took turns in pounding the boughs into coarse fiber with the blunt end of an axe. Even men who did not participate in the gathering of the boughs helped in their reduction into fiber.

The group nature of the work is understandable in view of the communal labor and benefits involved in fish poisoning. Once the boughs were reduced, the fibers were cut into sheaves of about two and one-half feet in length. These sheaves were used to poison the water. Interestingly, both bark and wood were pounded up together, although, according to Quain, only the bark is poisonous.

The *buriti* palm supplied two raw materials, *isinke* and *isinke hut'*. *Isinke* was obtained from the heart of the young spike of the growing tip of the palm. The top was separated to give access to the heart, and long fibers were pulled out, which were then hung in the interior of the house to dry. When dry they resembled a heavy hemp, and were used to make cord. *Isinke hut'* is the leaf of the *buriti*, which was used in basketry.

Hunting

Hunting was not important at any time during Quain's stay. Tapir, peccary, deer, monkey, jaguar, squirrel and paca, a large rodent, are among the animals mentioned by Quain as being found in the vicinity, but only the monkey and paca were eaten. Birds were also eaten, and their feathers were used for ornamentation. Terrapin were caught by hand, either by creeping up on them or by swimming close to them under water and grabbing them by the shell. All other game was shot with the bow and arrow, except for the capybara, called *tsimo* by the Trumaí. Canoeists speared the swimming animals. The spear was used at no other time in hunting or fishing, although the Yaulapití speared fish.

Quain saw no organized hunting parties. One or two men sometimes set out with the express intention of hunting, but most animals were shot while on fishing or gathering expeditions. The Trumaí did not rely on meat, nor did they show a craving for it. Hunting seemed to be more a pastime and sport than a subsistence activity. When Quain hunted with the Trumaí he noticed that they wanted him to kill birds more for their feathers than for their meat. They also wanted him to kill several entirely worthless birds because, as two of the men expressed it, they wanted "to see it."

Foods

The horticulture, fishing and gathering economy of the Trumaí gave them a fair variety and adequate quantity of food during most of the year, barring crop failure. The Trumaí, however, had a considerably

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264 Eating seemed to be casual, and it would be inaccurate to speak of "mealtimes." The time for eating was governed by what one happened to be doing on that day. While a person was in the village, he ate whenever food was offered, which occured frequently. If fishing was in order, the fishermen ate before and after their trip and also took food with them. Quain noticed that people usually ate on arising and, during the planting season, again upon returning from the gardens. Meals, then, were only an intensification of eating, occasioned by the return of people to the village. All the people of a household frequently ate at the same time, but the whole village seldom ate simultaneously. Meals involved little formality, and the Trumaí man often ate in his hammock between naps.

House Building

342 114 Unfortunately, Quain left few detailed drawings of houses or other aspects of material culture, and his descriptions are brief. Most of the data on material culture were gathered from his careful inventory of all the houses in the village. He was probably reserving the detailed documentation for the proposed return trip which he never made.

342 335 The first step in the construction of a house was to sink the two heavy center posts in a deep hole. The ridge pole was then set in place at the top of the center posts by raising it with forked sticks. A few men stood with the sticks at either end of the ridge pole, and each group in turn lifted and set the end on the center posts. A "water shed" (not well described by Quain but undoubtedly a cap of thatch) was placed over the ridge pole. The tops of the center posts were not notched to receive the ridge pole; instead, sticks were lashed on opposite sides of the two [283] center posts to form a fork in which the ridge pole was laid. All joining of the framework in the house was done with bark fiber. Wall posts, about four feet high, were set in the ground so as to form an elliptical floor plan around the center posts.

The next step was to lash on the curved longitudinal poles which join the wall posts to the ridge pole. Horizontal poles were tied across these and across the wall posts to form a frame for the thatch. Additional smaller poles could be added to give a tighter thatch frame. Thatching was sometimes started in one section before the frame had been entirely completed. The grass (*dzuok*) for thatch was gathered by the house-builders and brought back tied in bundles.

342 The roof was thatched first, but a section was often left incomplete until the rainy season. Quain was told by Maíbu, the chief, that he would finish thatching his house after the rains began because the grass was longer then. In the case of one house, the thatching of the walls was started when the roof was nearly completed. While one builder

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The woof was made of cotton threads. The men's hammocks were usually woven, while those made by the women for themselves were generally an inferior twined product. Other manufactures of cotton were arm and leg bands.

Ceramics

The knowledge of ceramic manufacture cannot be properly considered a part of Trumaí culture, despite their daily use of pottery in cooking, manioc processing, eating and storage. All pottery utensils were obtained in trade with the Arawakan Waurá, usually in return for salt. The only clay article of Trumaí manufacture was the *ja'meo*, a crude clay griddle on which the *beijú* was baked. The Trumaí did not rely completely on pottery for watertight containers, as gourds, grown in their own gardens, were extensively used.

Wood Manufactures

All woodwork was done by the men with, at the time of Quain's visit, steel tools. The most distinctive article was the zoomorphically carved wooden stool, found among all upper Xingú peoples. Quain's notes contain a sketch of one such stool which is very similar to the one depicted by von den Steinen.[5] Other wood products were canoe paddles, *beijú* paddles, manioc graters, and mortars and pestles, used by the women to pulverize the hard, dry balls of manioc flour.

Weapons

Bows and arrows were used almost to the exclusion of other weapons. The Trumaí got their bows in trade from the Kamayurá, but made the bowstrings themselves from the fiber of a tree known to them as the *patacy*. They made their own feathered arrows out of cane, at the end of which was inserted a thin wooden shaft. The points were fixed to the shaft with a tree resin (*awalitsu*) and were wrapped at the juncture with cotton thread. Monkey bone points were used for shooting fish and birds. One man who was making a bamboo point told Quain that it was used for hunting and warfare. Another was seen hammering an arrow point out of a piece of metal.

Spears were not used often, although the Trumaí made them. Quain saw a spear point being made of the shin bone of a tapir. The spear-thrower (*xopep*) was used only in the annual spear-throwing contest. It was made from the wood of a palm. Quain sketched one that had a flat handle with a finger hole and a shaft with a hook on the end, and another that lacked the hook, but had a thong on the end.

[5] *Ibid.*, p. 141.

/195 cont./

301 a head-net, above which they pointed upwards, sticking out on
237 all sides, and into which they could be bent back to protect them
415 after use. There was also a dainty little pot with a notched edge,
283 and red cotton strings which several Trumaí wore around the waist
276 or around the lower leg. There was some tobacco wrapped in
415 green leaves; on the beach there were also a few gourd vessels
272 containing insipid, pasty mingau[1] which was just as poor as the mandioca bread.

142 There was no indication that the Trumaí are on a higher level than the Bakaïrí; as far as their body structure is concerned, I did not notice anything peculiar during the brief encounter; in size they did not differ from the Bakaïrí and Kustenaú. The fact that they appeared so ugly in the face may have been due to the
291 disfigurement. They protect themselves against penetrating in-
825 sects in the strangest and most primitive manner -- *präputium filo gossypii rubro ante glandem farciminis instar constringunt* /the foreskin is bound with red cotton thread in front of the glans in such a manner as to look like farcy/. This arrangement may also be useful in the water against the prying candiru fish.

123 What now? A closer study of the Trumaí is, of course, inconceivable. War has been declared; we have no choice but to disappear from the scene of action as quickly as possible. We are forced to forego all further soundings and measurements and bid the Kulisëu farewell. We can still draw one advantage from the awkward situation, however. Since we have departed this far from the path of virtue, we need not have any scruples about transgressing still more. After all, we did not get back our fine ax (two canoes capsized and sank when the Trumaí fled to land). Why should we hesitate to exchange the most warped and defective canoes for those abandoned there, which are well built and excellently dried out?

501 /196/ Several men are sent out and return with three canoes
171 and a few oars, which do not differ from those of the Bakaïrí; one of them is for Valentin and me, a second will be pulled
000 along as a reserve, the third goes to the sergeant. Meanwhile Castro's craft has also been brought home.

[1] [i.e. a drink mixed with manioc flour--Analyst]

B /191 cont./
+171 industrious women did not have a hip cord. Smaller boys were
291 usually already provided with the cord, but then always had a couple of dainty trifles strung on it.

/192/ The purpose of the hip cord is to extend the praeputium. The penis is placed upward against the body and pushed under the hip cord in such a way that the uppermost section of the praeputium remains pinched off. The young man is made to do this when the first erections set in. He tries to adhere to the procedure for days and removes the annoying pubic hair.

T 291 The Trumaí had a bizarre method which is also reported
[283] from other Brazilian tribes. They tied up the praeputium in front of the glans with a cotton string usually dyed red with urucú. The front end of the penis looked like the end of a sausage. Thus they achieved permanently what the others with their hip cord managed only temporarily. Unfortunately, we were unable to observe them in their village life under normal conditions. When we

BO [291] Fig. 17. Penis cuff of the Bororó.

found them in the vicinity of the Auetö, on their flight from the Suyá, we did not notice the strange string on all of the men, although those not provided with it showed the tying-off marks on
B T the praeputium caused by its use. It would not be inconceivable
[186] that the men were somewhat embarrassed in front of the Auetö; at any rate, the rest of the tribes, when we spoke to them about the Trumaí, always manifested very special amusement over the wool /Woll/ cord which they mocked and found as funny as we did. We met the company, however, when they were entirely